

REVIEW.

Saturday, April 4. 1713.

I Do grant, were all our Fears and Apprehensions of the Pretender just, *We were a very miserable Nation*; and I do grant, that our Fears of the Pretender are unequally plac'd; where we have just Reason to fear him, *we are Easy*, where we have little or no Reason to fear him; there we tremble, stand amaz'd, and talk of despairing: And this is the Thing which gives some People room to suggest, that your Clamours of the Danger of the Pretender, are only a Politick Design to make the Publick Discontents Popular, and alarm the People one against another.

I hope, I can say for my self, that I am as earnest against the Pretender, as any Protestant is, or ought to be; yet as I am opening your Eyes to the real Danger; so I cannot but say, I wish your Eyes were less intently fix'd upon those parts of your Circumstances, where your Danger does not lie; and more ready to watch those Parts where you *really* are in Danger. I have explain'd my self in the particulars already. I find some People do not think, or at least will not own it, That our unnatural Divisions and Animosities, which both Parties push to such Extremities, ought to give them any Apprehensions; in which I pray God their Mistakes may appear before it is too late.

I do own frankly, I fear not the Pretender, from the invincible, formidable Power of France, from the present Imperfections of the Peace, from the Conduct of the Managers of the Administration. I do not see, either the first able, the second qualify'd, or the third weak enough to put him upon us. The view I have had of the Pretender, as I have often said, is from other Causes, and founded upon that old Maxim, which we have good Reason to say, is made Unquestionable (*viz.*) That England can never be ruin'd, but by themselves.

While we are biting and devouring one another; while our Animosities arrive to such an Extremity, as the late Virulent, and I must own I think Witsless Paper betrays, for which so many Foolish People are like to suffer, and that justly too; while the Venom

is so strong, *can any one say*, there is no Danger among our selves? I affirm it, there is more Danger of the Pretender from this Temper, that both Parties now profess, than from all the Power of France, or all the Deficiency of the Peace.

And now I am speaking of the Lampoons, Satyrs, and Pasquinades of the Town, for which some People are unhappily brought into Trouble; I cannot but take Notice, from the Peoples already detecting one another, how ill a bad Cause support, those who Embark in it, and how ill such People stand by one another, when their Folly thrusts them upon Mad Things; especially, if it be true what the Post Boy has printed, (*viz.*) "That those People who were first taken up for publishing the abusive thing, have Sworn it upon the Person who deliver'd it to them: As to the Condition of the Person they Swear it upon, I pity him heartily; but the Fidelity of those who thus betray one another, is most justly contemn'd, let the Cause be how it will. Give me leave to start the Cafe a little.

Every Man who Embarks in such a Cafe, ought FIRST to judge for himself, whether the Cause will justify his suffering for it, the Ruin of his Family, and even Personal Punishment; if he is Clear in this, he will suffer cheerfully, and never be discouraged by the Consequence, for by the Way, nothing but Principle can justify Suffering: The rest is what the Scripture forbids, (*viz.*) *Suffering as Evil doers.* — When then a Man Embarks in what he has upon Serious Consideration determin'd to be Honest, he that after that detects and betrays the Persons who employ and entrust him, is a Traitor to his Friend, and a Coward of the worst kind, that is to say, a Knave. But still I say, take this with you as you go, always provided the Cause be just, for if not, the Knave commenc'd in the first Embarking, and what could be expected from any one after that? A bad Cause makes any Man a Coward, and once a Coward always a Knave, for a Coward cannot be an honest Man.

I have no Reason to be ashamed to say, I have pass'd the severest Tryal of this kind, and could I have been Treacherous, even to some that have now forgotten the Obligation, what Work should I have made with Families : Nay, perhaps what Blood might I have been the Occasion of ? but I can thank God, I know the Foundation JUST ; and tho' I shew the Wounds and Scars of that Service, in a ruin'd Family to this Day ; and that to some who now slight the Work and the Person too ; yet I am not sorry, that I could not purchase the Name of a Traitor, tho' at the price of raising my Fortunes.

But see the difference here, between a good Cause and a bad ; Can any Man suffer for an unmannerly Invective, a scurrilous Lampoon upon his Sovereign, an unjust Slander, and a reviling the Ruler of the People, and call it a just Cause ! I wonder the unhappy Persons, who they say are concern'd here, could expect any body would be faithful to them in this Cause ; and if he, who is made the Scape-Goat bears it for them, and goes into the Wilderness with this upon his Back, to the Ruin of his Family : He will gain the Character of a Fidelity, which deserves a better Cause to suffer in.

I am sorry to see People suffer for being Fools, and ruin their Families for what they cannot satisfie themselves to look in upon and justify : Besides, could they believe any Government in the World would bear a Paper especially Scurrilous upon the Person of the Queen ? The Common Duty of the Ministry obliges them to the Contrary ; the late Ministry can never be reproach'd with so much want of Duty to the Queen, as to have it suggested, that they would have born it.

I am sure, I am far from moving the Misfortunes of those concern'd, I am sorry they suffer in no better Cause. I must own, I see none of the judicious Men of any side but what Condemns it ; and as to the Whigs, and especially the Dissenters, upon whom some would make it a Reflection, because of the House it was taken at : If I was to make any judgement of it, I should really believe it form'd like a Meal Tub Plot, purely to reproach them ; if it was otherwise, the Author very ill understood the Dissenters Temper, and worse their Interest ; to think that a Scurrilous Insolent Paper upon the Person of the Queen, could either, first please them, or secondly serve them. The first, I believe is not True, and the last I am sure is not.

But when ever this Foolish Paper comes to trac'd, as I foresee it will be, I believe I may upon me to tell you before-hand the Author, who am satisfied I guess at, is neither a Dissenter, nor a Man of Principle; but one who enrag'd by Party Passions, has betray'd so much of the Spirit that now Governs a Certain set of Men, as to cause many Wise Moderate Men to avoid it for it, more than did before ; and this is the reason why I mention it now, that some People might think a little, whether the Warmth they act with, does even their own Cause good or harm.

What can the Government Conclude, but People come to such a length, are really Dangerous and must be crush'd ? What can irritate the People like such Treatment ? And on the other hand what Men of Principle and Conscience can go along with them in such Things, or own the Practice ?

Mild Government may sometimes be jested with, and as I said before, when the Wit of a Thing bears it out, Men may go a great way, and be Free with their Masters ; but when they forsake Decency, and fly out into wretched abusive and unseemly Expressions, they are no longer Satyrs, insolent Assaults upon the Higher Powers, to whom if Obedience is to be yielded for Conscience Sake, tainly good Manners ought to be shewn for Decency's Sake.

At present, this I shall say to the Scurrilous Unseemly Paper before us ; The Men of Wit disown the Satyr of it ; the Men of Principle disown the nastiness of it ; the Men of Moderation disown the Temper of it ; the Men of Manners disown the Decency of it ; and every Body that I have met with, especially the Dissenters, allow it can have good, either in the Fact, or in the Design ; but nisself Savours of a Project to enflame the Nation, and set us all together by the Ears, and for that Reason condemn it, and speak of it with Abhorrence.

ERRATA, in the last Review.

Page 155, last line, for Inconsiderable read Inconsiderate ; p. 156. l. 7. for I only, r. I not only.